THE שקל

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LUDWIK LEJZER ZAMENHOF:

AN OPTHAMOLOGIST WITH A UNIVERSAL VISION

FEATURING:

A GREAT ISLE OF MAN DISCOVERY by Steve and Ray Feller

THREE PUZZLING PIECES by Tsadik Kaplan

ISRAEL'S CONTEMPORARY EVENTS COMMEMORATIVE COINS by Simcha Kuritzky

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PRESIDENT'S MESSAGE

My new exhibit on collecting Israel commemoratives by series (which is how the new catalog is organized, akin to the previous work by Sylvia Haffner) took first place in Modern Coins at the World's Fair of Money in Oklahoma City, while my Israel circulating coin designs exhibit took first place in Middle East and Africa.

Mine wasn't the only Israel exhibit. A young numismatist had an exhibit on Israel's shekel coinage (1980-85), which was also shown at the National Money Show in February. It took YN Best of Show. The Holyland Mint, AKA the Israel Coins and Medals Corporation, had a prominent booth at the show. They didn't sell items directly (most of the mints also used distributers), but if you asked, they gave you a code so you could order from en.israelmint.com during the Show and get free shipping.

Israel was also represented at the ANA banquet: the Numismatic Art Award for Excellence in Medallic Sculpture was awarded to Oleg Gavrizon who lives in Netanya and is Israel's delegate to the international medal sculpture.

Happy collecting! ₪
Simcha Kuritzky

LUDWIK LEJZER ZAMENHOF: AN OPTHAMOLOGIST WITH A UNIVERSAL VISION

By Laurence Edwards

L.L. Zamenhof is best known as the inventor of the universal language Esperanto. He was born in Bialystok, then part of the Russian Empire in 1859, one of eleven children. (Bialystok is now the tenth largest city in Poland.) He studied medicine in Moscow, Warsaw, and Vienna. He completed his medical training in 1886 and practiced ophthalmology in Warsaw.

The Jewish Languages Project based at Hebrew Union College-Jewish Institute of Religion lists some 35 Jewish languages.[1] Esperanto is not among them, though Michael Wex tells a Yiddish joke about native Yiddish speakers at an Esperanto convention. During a break participants are allowed to converse in their native tongues.

> After a long day of speaking Esperanto, listening to speeches in Esperanto, singing songs and reading signs in Esperanto, they were relieved to be able to stop reaching for words. As they streamed out of the hall, one Esperantist after the other turned to his or her fellows and exclaimed with a sigh, *"A mekhaye shoyn, redn a yidish vort"* — "It's such a pleasure to be able to speak Yiddish already."[2]

Zamenhof was fascinated by language and linguistics. Among the Eastern European maskilim, Hebrew was being molded into a modern literary language. So was Yiddish. As Israel Bartal points

[1] Jewish Languages https://www.jewishlanguages.org/languages
[2] Michael Wex, Review of Esther Schor, *Bridge of Words*, New York Times, Nov. 11, 2016.

out, many Jews knew at least three languages: Hebrew, Yiddish, and the language of the dominant non-Jewish culture.[3]

Zamenhof portrait, c. 1895 (Wikipedia).

In an article on the website of the National Yiddish Book Center, Esther Schor traces Zamenhof's intellectual journey from an attachment to Yiddish and Zionism to the universalism that led him to invent Esperanto.[4] Esperanto was not meant to replace one's native language, but to be a universal second language that would facilitate communication and thus world peace. The Esperanto Association has chapters around the world.[5]

It is interesting to consider that Zamenhof was a contemporary of Eliezer Ben Yehuda. Ben Yehuda (born 1858) moved to Jerusalem in 1881 and came to be known as the father of modern Hebrew. Zamenhof died in Warsaw in 1917; Ben Yehuda in Jerusalem, 1922. Zamenhof is buried in the Okapowa Street

[3] Israel Bartal, trans. By Chaya Nor. *The Jews of Eastern Europe, 1772-1881* (Philadelphia: University of Pennsylvania Press, 2005), pp. 98-101.
[4] https://www.yiddishbookcenter.org/language-literature-culture/pakn-treger/esperanto-jewish-story
[5] https://esperanto.net/en/

Cemetery in Warsaw. His wife died in 1924. Their three children were all murdered by the Nazis.

I was doing some research on Zamenhof for a Jewish History class I was teaching. Some of the online articles included coins as illustrations, and I decided that I had to have some representative examples for my collection of coins and medals related to Jews and Jewish history. My collection includes three coins commemorating Zamenhof; there are several others listed on Numista.[6] All of the Zamenhof pieces are classified as either fantasy pieces or commemoratives. None was intended to circulate.

[6] https://en.numista.com/catalogue/pieces72587.html

Photo: eBay.

On March 29, 1979 the Warsaw Mint on the Polish People's Republic produced 30,000 silver proof pieces in the denomination 100 zlotys commemorating the 120th anniversary of the birth of Ludwik Zamenhof. The engraver of this non-circulating commemorative was Stanisława Wątróbska-Frindt, née Reczek (1934-1994). There are also several versions of trial strikes for this piece.

Photo: Wikipedia, By Stelo.xyz, Pttn, or Thomas Nguyen, CC BY-SA 4.0, https://commons.wikimedia.org/w/index.php?curid=148225656.

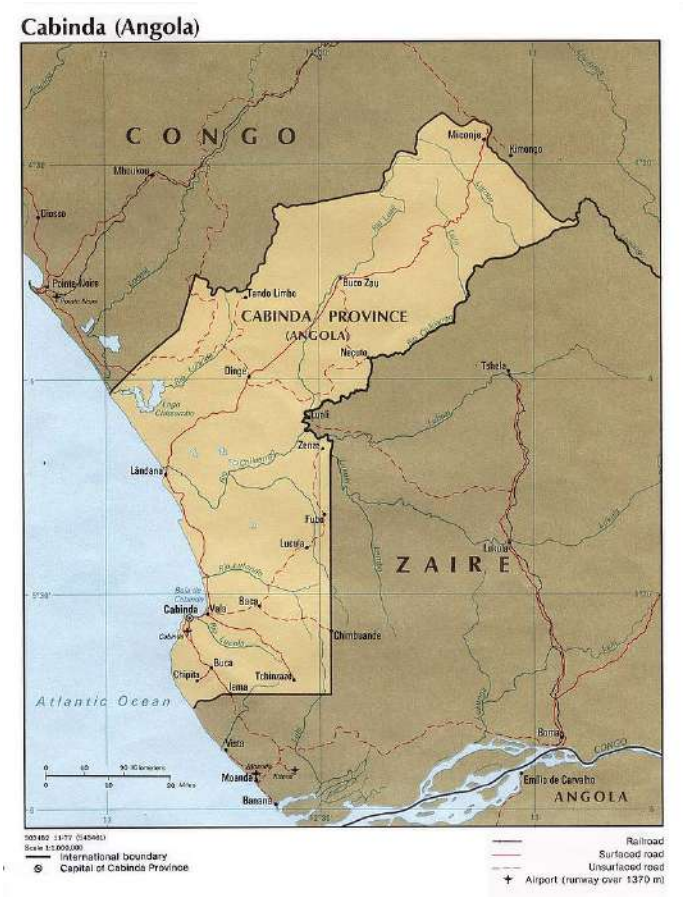
The Esperanto Society itself has issued what technically would be classified as fantasy pieces in 1912 with 1 and 2 spesmilo

(thousand units, part of a proposed universal coinage), in 1959 with invented denominations of 1, 5, and 10 steloj (Esperanto for "star"), and in 1965 with a 25 steloj silver crown. They were produced for the Esperanto Society by the Royal Dutch Mint, Utrecht. Several other pieces have been issued to commemorate various Esperanto Congresses (1923 and 1990).

I have also acquired a mysterious issue, in which Zamenhof is honored by the Republic of Cabinda.

Photo: Numista, © Global Coins.

Dated 2017 honoring the 100th anniversary of Zamenhof's death, it is listed as another fantasy piece, issued by the Republic of Cabinda. According to Wikipedia, Cabinda was a Portuguese colony claimed by Angola though it is not quite adjacent. It has been the subject of an ongoing post-colonial dispute which has sometimes flared into violence. Various coins have been issued, many of which portray animals, especially fish. I have been unable to track down who is designing these issues or where they are being produced. If anyone can find out why Dr. Zamenhof (or as he is often called, Doktoro Esperanto) is the singular human figure honored by the Republic of Cabinda, please let me know! You can reach me at LLE49@comcast.net.



Map: Wikipedia.

For further background on Zamenhof and Esperanto:
Esther Schor, *Bridge of Words: Esperanto and the Dream of a Universal Language* (New York: Henry Holt, 2016)

Aleksander Korzhenkov, *Zamenhof: The Life, Works and Ideas of the Author of Esperanto* Ed. Humphrey Tonkin; Trans. From Esperanto, Ian M. Richmond (Mondial, 2010)

A concise biography, with several photos, can be found here: https://www.jhi.pl/en/articles/102nd-anniversary-of-ludwik-zamenhofs-death,465. ₪

IRA REZAK WINS THE 2025 SHEKEL PRIZE

The Shekel Prize is an extremely high relief 3-inch medal designed by Victor Huster.

Ira Rezak's prize-winning book "Jewry Reflected, Refracted and Recorded on Medals" is based on an exhibition of his material at New York's Center for Jewish History.

The phrase "Jewry reflected, refracted, and recorded in medals" is a compelling description of the way Jewish history, culture, and experience are represented and preserved through the art and craft of medals

"A Jewish Mother" by Boris Schatz. Bronze, 160 x 102 mm. c. 1910.

Reflected: Medals, tokens and badges have been used for centuries by Jewish artists to reflect the actuality of Jewish individual and communal existence. "A Jewish Mother" by Boris Schatz offers a reflection upon Jewish values, presenting a mother in the act of tenderly raising her young child, both literally and figuratively, to be concerned for the welfare of others in the Jewish Community, to perform the biblically commanded mitzvah of charity.

Prize medal designed by Moses Murro for the Levant Fair in Tel Aviv, 1932. Copper, 67 mm.

Refracted: Medals are often used to honor or reward individuals who have excelled in some activity that brings credit to the Jewish people. Over their long history Jews have had to adapt themselves individually and communally as they engage with society in changing circumstances which has inevitably necessitated change, refraction of direction and method. After nearly two millennia the Jewish re-settlement of the Holy Land required new adaptations to older ways of life. The 1932 prize medal designed by Moses Murro for the Levant Fair in Tel Aviv presented such change by inventing a new iconographic logo, the flying camel, a modern version of an ancient Jewish mode of passage.

Medal celebrating the 250th Anniversary of Jewish Settlement in America. Designed by Isidor Konti. Bronze, 76mm. Issued in 1905.

Recorded: Commemoration, establishing a material record of past events and present achievements is perhaps the most common function of medallic art. Jewry, the Jewish people, have had much in their past to reflect upon, and fortunately also attainments worthy of celebration. The medal by Isidore Konti celebrating the 250th anniversary of the arrival of Jews in America records this event in a classical Beaux-Arts style. Liberty and Justice triumph over Intolerance on one side, while on the other a figure of History has inscribed on a tablet the dates 1655 and 1905 under the protection of an American eagle.

The website of the Center for Jewish History indicates the following:

"This exhibition presents artifacts that were a part of Jewish lives, have survived, and have a story to tell. Coins, medals, and related items, like books and prints, are replicated and disseminated to achieve a wide distribution. Coins are exclusively the prerogative of sovereign governments, so their imitative successors—medals, tokens, and badges—retain an aura of authority.

Coins are an official means of monetary exchange. Tokens circulate as coin-like objects issued by local entities—towns, communities, institutions, even private merchants—so their circulation is only valid regionally. Medals resemble coins, but need not be small and are textually and pictorially free to present a wider range of subject matter. Medallic sponsors may be communal, institutional, commercial, even individual. Medals often function as rewards for personal achievement—military, academic, communal, scholastic, athletic—or to commemorate dedications, or religious and other noteworthy occasions. Medals honor both the living and the dead and may serve as proof of personal participation in group events or as souvenirs of private experiences. Insignia, worn externally, serve to indicate and project status and affiliation. Amulets worn individually offer protection, displaying biblical texts and images. Except for a very brief period two thousand years ago, until the foundation of Israel in 1948 there were no Jewish national governments and consequently no official Jewish coins. But medals, tokens, insignia and amulets have been used extensively by Jews for centuries."

The catalog was a limited edition and was only sold at the Center for Jewish History. However, it can be read at: https://www.academia.edu/129879055/Jewry_Reflected_Refracted_and_Recorded_on_Medals.

The Shekel Prize has been awarded annually since 2017 to the author of the best book published on the subject of Ancient Judaean, Holy Land, Israel, or Jewish Numismatics. Ira Rezak is a retired physician and educator who has studied and collected Judaica for many years. An Emeritus Professor at Stony Brook University, he serves as president of the Harry G. Friedman Society and is a board member of the American Israel Numismatic Association. ₪

A GREAT ISLE OF MAN DISCOVERY: MONEY FROM THE WOMEN'S INTERNMENT CAMP AT RUSHEN

By Steve and Ray Feller

When war broke out between Germany and the United Kingdom on September 3, 1939 England grew uncertain about what to do with thousands of "enemy aliens," many of them Jews who had escaped Germany and Nazi-occupied Europe. There was great fear about these immigrants, exacerbated by claims about spies in the British tabloids. In a clumsy attempt to assuage these fears, the British government began rounding up and interning their immigrants, including Jewish refugees. Many of them were sent to ten internment camps on the Isle of Man (IOM) in the Irish sea, see Figures 1 and 2.

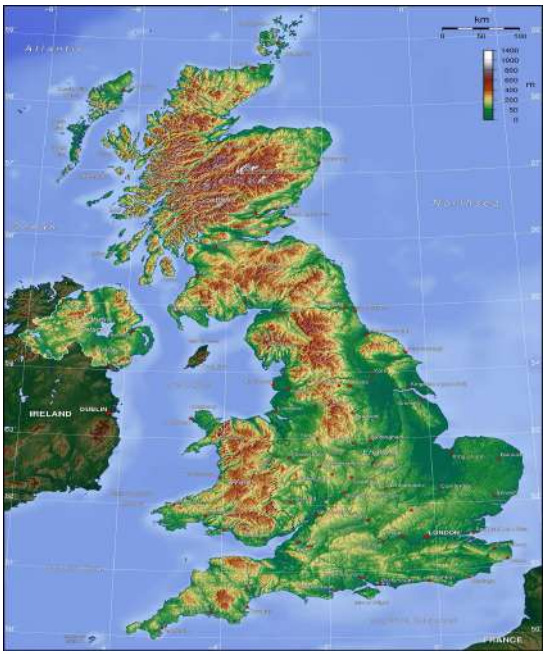


Figure 1: The Isle of Man in the Irish Sea between Northern Ireland, Scotland, and England (https://www.nationsonline.org/oneworld/map/united-kingdom-map.htm).

Many of the ten WWII camps (see Figure 2) are known to have issued money. Both metallic and paper internment camp money from the IOM is well known and avidly collected. These coins and paper issues, until now, have all been from the various men's camps at places including Onchan Camp, Metropole Camp, Palace Camp, Sefton Camp, and Peveril Camp. However, the details of the women and children's camp at Rushen at the southern end of the Isle of Man (See Figure 3) make for an especially interesting story. Up until now, some of the details of this story had been shared, but no examples of the unique money had been seen. In this article we will describe the interesting story of the use of this money, including information about the women who originated it and, at long last, will share examples of the actual tokens. We will also share some original train tickets for trips that the inmates took across the island.

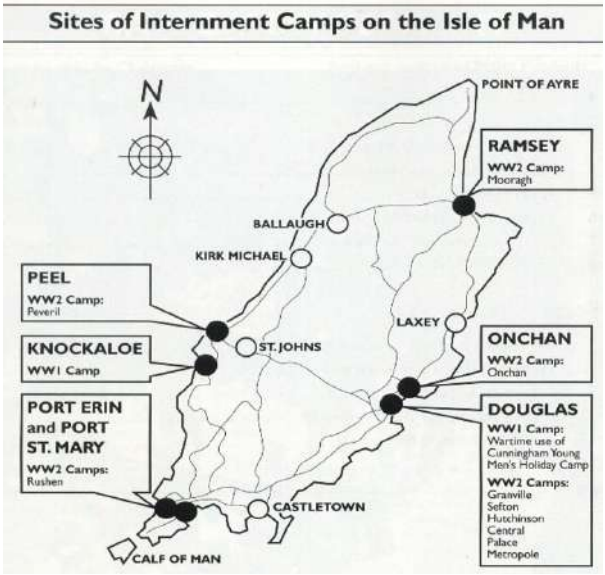


Figure 2: The WWI and WWII internment camps on the Isle of Man (Y. Cresswell, *Living with the Wire,* 1994).

Figure 3: Castle Rushen from a 1906 postcard from the Isle of Man (Steve Feller collection).

After 80 years of numismatic anticipation a pair of humble "service tokens" for about three pence each from the Rushen Camp, IOM have been seen for the first time, see Figures 4a and 4b. According to Matthew Richardson of the Manx Museum of the IOM they were donated by "the daughter of one of the women involved in setting up the service exchange, so the provenance is 100%. The tokens were among her mother's possessions from the camp."

Figures 4a and b: "Service Tokens" for about three pence from the Rushen Camp, the Woman's Camp on the IOM (Manx Museum).

The Rushen Camp was a particularly interesting set-up. It was specifically and exclusively for women and children. Unlike the

other camps, which were hotels surrounded by barbed wire, the Rushen Camp was more of a community effort and a camp "area." Barbed wire was set up around a much larger space—the southern part of the island—effectively meaning the local residents were also living within barbed wire. Rushen Camp included local hotels, rooming houses, and guest houses in the areas of Port Erin and Port St. Mary. As survivor Ira Rischowski described, "We landed in Douglas and were immediately put on the train, this charming little toy railway with a highly polished steel dome… And it was a very short journey then to Port Erin where we were unloaded, and formed a long queue and were marched through the village and detailed to the various hotels and boarding houses" (Imperial War Museum interview as quoted in Cresswell, 2010). Individual hotel and guest house owners were paid three shillings a day to house the internees. They were also expected to run roll calls and maintain curfews. The internees were provided rations but did their own cooking. Different arrangements for cooking could be made depending on specific housing set-ups.

According to former inmate Ruth Borchard, in addition to the many refugees, there were a number of young German women who had been working as household staff in British homes. She said they generally kept to themselves and sang Nazi songs. However, as in other aspects of the British internment, there were problems in the rushed implementation of this system. One example included a Nazi sympathizer and a Jewish woman who were placed not only in the same house, but in the same bed!

The women quickly began to feel restless, as well as frustrated that the men were given opportunities to work for pay. Thus, a small group developed a unique system for work. Led by an economist named Ruth Borchard, they came up with a "Scheme for an Exchange of Services among the Internees." They proposed that

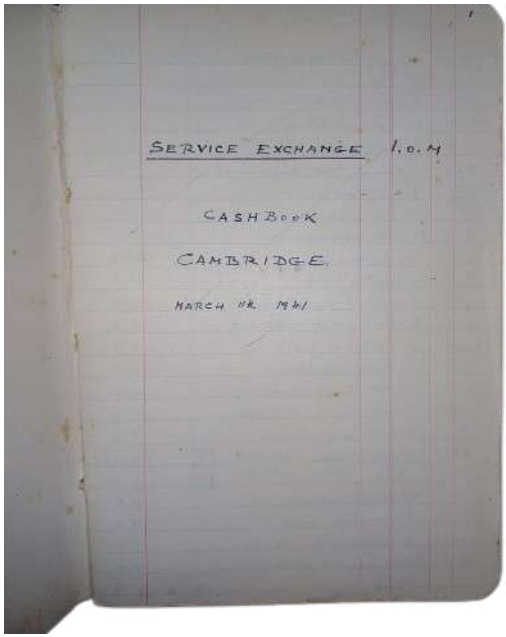
the women utilize their specific abilities and talents not only to take advantage of skills, but to improve morale by giving the internees purpose. The book *Living with the Wire* describes it here: "...A unique aspect of the Women's Camp at Rushen was the service exchange… (it was) arranged for a service exchange where people could do what they could do best, say sewing or weaving or mending or whatever it was" (See examples in figures 5a and 5b). The women were able to utilize workshops for some of these activities, such as sewing, dressmaking, shoe repairs, and hairdressing. After her release, economist Borchard wrote an article about the project in *The American Journal of Economics and Sociology*. She described, "All we offered was payment in 'tokens,' of which one of us was busy producing some thousands by cutting up cornflake boxes into small squares and putting a rubber stamp to them: our mint." These 3 pence cardboard tokens were issued in September, 1940 (Quarmby, 1994). There were shortages of supplies and machinery, such that the women were limited to a maximum of six half-days a week, and had to organize around the limited spaces for workshops (Borchard, 1943). Ultimately, they had many skilled workers actively engaged at activities like sewing, dressmaking, shoe repair, hairdressing, laundry, toy-making, and hat making.

Figures 5 a and b: Some examples of what the women internees made in the Rushen camp
(from Yvonne Cresswell's *Living with the Wire,* 2010).

After the war, the Imperial War Museum conducted interviews about the internees' experiences. Margot Pottlitzer described the program as creating access for the inmates: "And it was paid in tokens. And with those tokens you could buy anything. You could even pay for it in the camp café. If you had money enough to buy there were beautiful materials in the shops, and if you had money enough to buy that [fabric] you got a dress made very cheaply." Further, Ira Rischowski shared, eventually "the Collinson Café was put at the disposal of the internees…where you could buy a cup of coffee and you could eat very, very good cake baked by the internees" (as quoted in Cresswell, 2010).

Another interesting artifact in the Manx National Heritage archive was a "Service Exchange Cash Book" from former inmate Dr. Marie Rosenberg, who continued her help with the Service Exchange after her release by selling items in Cambridge, where she worked at the Freshwater Biological Association at the Botany School. She recorded "income," such as cash, a black cardigan, and eight necklaces, as well as a long list of "expenditures" that

include supplies such as string, postage, cotton, and sylko, a form of thread.



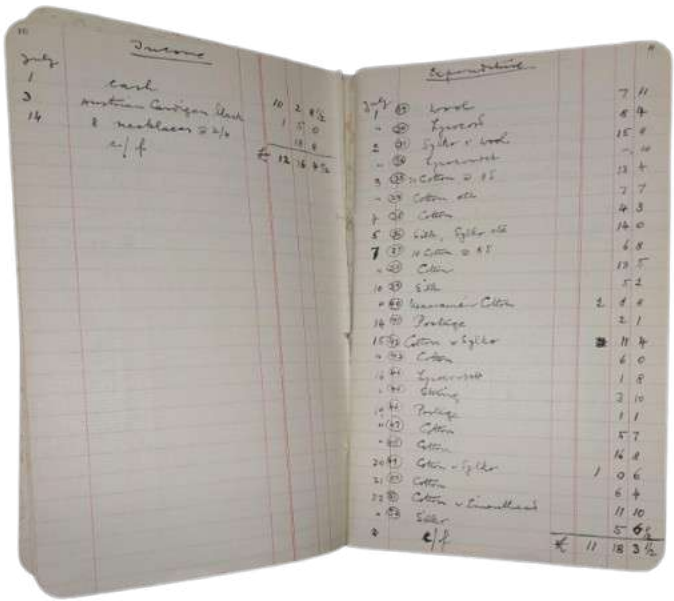


Figure 6a and 6b, Service Exchange Cash Book, care of the Manx National Heritage Archive.

Borchard wrote about the Service Exchange at a few different points. We are including an extensive excerpt here from "The Service Exchange in an Internment Camp in 1943," which was published by the Society of Friends. The paper actually won a prize given by the Joseph Roundtree Charitable Trust—for an essay on lessons to be learned from the work of wartime relief service. Here is an abridged version:

Service tokens were to entitle the holder to: other services supplied; goods manufactured within the Exchange; communal services like the lending library, shows, concerts, and services we hope to institute such as a café.

On the 19th of September 1940, we put up a notice asking for experts in sewing, cutting, dress and underwear making, in fur repair, laundry work, hairdressing and beauty culture, field and garden work, carpentry, wood chopping, salvage collection, handicraft…

TOKEN PAYMENTS

All we offered was payment in tokens, of which one of us was busy producing some thousands by cutting cornflake boxes into small squares and putting our rubber stamp on them: our mint.

Then we waited; would a single soul turn up?

To our surprise, during the first two weeks, 1200 women volunteered. Boredom and dire need caused them to do this…

People were at liberty to spend their tokens either in the Port Erin or the Port St. Mary shop.

We paid two tokens for a half-day of work, no matter how skilled or unskilled…employment was limited to six half-days per week...

If 24 tokens had been earned in the fortnight (2 per half day x 6 half-days per week x 2 weeks = 24, the maximum possible) 8 of them could be exchanged for 2s. 3d (= 27 pence or 3.4 pence per token) pocket money which the Commandant conceded from the Home Office Employment fund (paid in HO notes?) For nearly a year this 2s. 3d. was the only payment earned legally in the women's camp. Also, by drawing on the average one-quarter of the tokens out of circulation, it helped to balance our strained currency system...About 200 field and garden workers, who we paid in tokens, without however getting anything in return from them for months which we could offer for tokens, were a heavy liability. Also, the overhead charges of the workers had to be "carried" by the token system.

Gradually internees able to pay in cash availed themselves of our services. The laundry was always fully employed. Before the "monthly meetings" with husbands the beauty parlour was in great demand. Cash trickled in, just always barely enough to keep our various departments going.

By the middle of December, we had sleepless nights. People stormed our office. We had 6000 tokens in circulation. What were they to buy with their tokens? Inflation was rampant.

Angry women showed us their bare legs. Here they worked hard for their tokens, many spoiling their own clothes. They did not want their hair done, or a manicure, or their things washed, or a crocheted collar, or a rag doll, or a sewing basket, or toys, or folding waste paper baskets, or a net bag, or an identity card holder, or shell necklaces, or shell bracelets, shells brooches, shell buckles, shell ashtrays, shell flower stands! They needed stockings and sewing material and wool for knitting themselves warm things, and tooth-paste, and something to eat in addition to the sparse fare many landladies provided. We were making money, they knew it. We tried to explain, fifty times per day, that we simply had to put every penny the Exchange made into material for further employment—else we would have to close out shop within three days. But the argument never got across to our general public.

Christmas brought land in sight, and badly needed it was. All our bric-á-brac sold like hot cakes. We earned pounds and shoveled in tokens. In the street people waylaid others who went into our shop to buy in cash: couldn't they sell them their tokens? Prices in the black market varied between 1½ d. and 3d. for one token.

THE SYSTEM WORKING

At last, we could buy wool for socks, hoods, gloves; material for blouses and aprons which we embroidered so as to provide more employment…From the relief office we got the least good of the second-hand clothes sent to the Camp by the Quakers for needy internees. We cleaned and sold in our shop for tokens. Tokens were accepted after some struggle in the lending library, for shows, and concerts.

WHAT WAS ACHIEVED

At its height the Exchange employed over a thousand women…

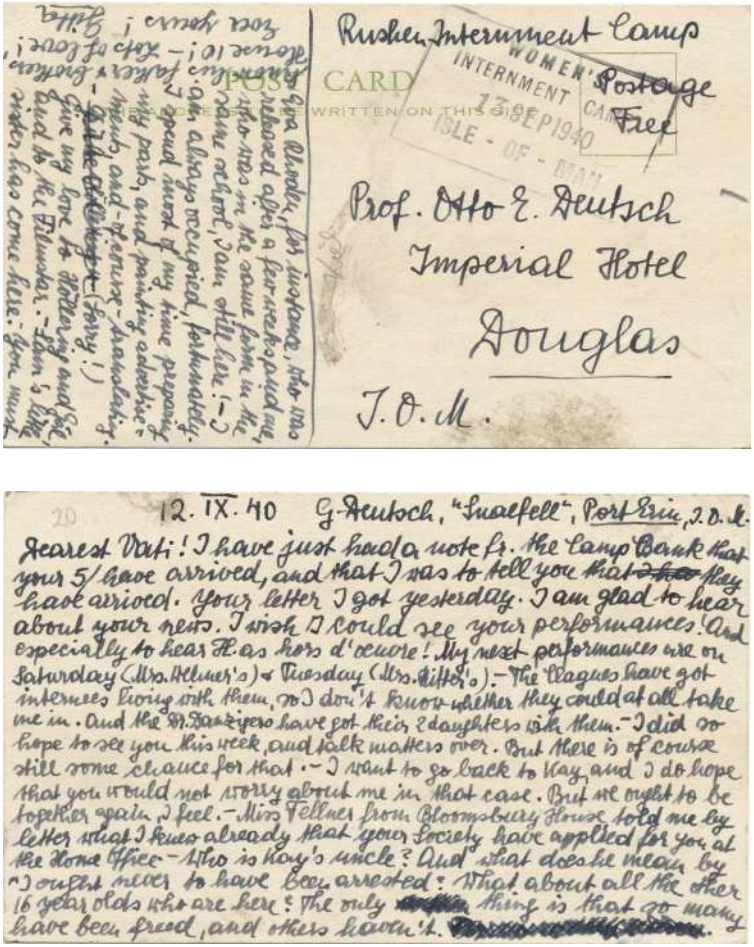
During the 13 months of its existence the turnover of the Exchange was nearly £1,500. Of this £480 was in cash, the rest in tokens. The token had come to be stabilized at 3d. Money earned was ploughed back into material or tools, thus creating employment and, in the end, providing services or goods available for tokens. There were about 8,000 tokens in circulation, which came back ten times. Except for 260 tokens which have not been presented, all tokens have been duly redeemed.

Figure 7: Ruth Borchard portrait by Michael Noakes from the Ruth Borchard Self Portrait Collection. After the war, Borchard became an avid portrait collector (https://ruthborchard.org.uk/about/).

We are fortunate to have been in touch with Ruth's daughter Katherine, who was with her mother in Rushen as a small child. She gave us several details of Ruth's life, including the fact that she became an inveterate collector of self-portraits. Also, Ruth wrote a fictional account of a woman and her daughter's internment camp story. This book was found in manuscript form after Ruth passed away and has since been published. The book is entitled *We Are Strangers Here: An Enemy Alien in Prison in 1940*. Figure 7 is a portrait of Ruth done by Michael Noakes.

We now discuss another internee and a bit of her story. We refer to Gitta Deutsch who was interned at age 16 on the IOM along with her father, Austrian musicologist Professor Otto E. Deutsch. Otto Deutsch was a WWI veteran who had been working as a music librarian in Vienna before traveling to England to escape Nazi rule. He would later be known for "documentary biographies" of Schubert, Mozart, and Handel. Gitta and Otto were at different camps on the isle. Figures 8a and b depict a postcard sent by Gitta from the Rushen Internment Camp to her

father Otto in Douglas. It was written in English in Port Erin on September 12, 1940 and postmarked the next day from the "Women's Internment Camp 13 September 1940 Isle-of-Man." It was sent to The Imperial Hotel in Douglas, IOM via London!


Rushen Internment Camp
WOMEN'S INTERNMENT CAMP
13 SEP 1940
ISLE - OF - MAN
Postage Free
Prof. Otto E. Deutsch
Imperial Hotel
Douglas
I.O.M.
12. IX. 40 G. Deutsch, "Snaefell", Port Erin, I.O.M.
Dearest Vati! I have just had a note fr. the Camp Bank that your 5/ have arrived, and that I was to tell you that they have arrived. Your letter I got yesterday. I am glad to hear about your news. I wish I could see your performances! And especially to hear H. as hors d'oeuvre! My next performances are on Saturday (Mrs. Helmer's) & Tuesday (Mrs. Tilton's). - The Wagners have got internees living with them, so I don't know whether they could at all take me in. And the Dr. Sanigers have got their 2 daughters with them. - I did so hope to see you this week, and talk matters over. But there is of course still some chance for that. - I want to go back to Hay, and I do hope that you would not worry about me in that case. But we ought to be together again, I feel. - Miss Fellner from Bloomsbury House told me by letter what I knew already that your Society have applied for you at the Home Office - Who is Hay's uncle? And what does he mean by "I ought never to have been arrested"? What about all the other 16 years olds who are here? The only thing is that so many have been freed, and others haven't.

Figures 8a and b: Postcard sent by Gitta Deutsch to her father Otto Deutsch (Steve Feller collection).

The destination of the postcard, the Imperial Hotel in Douglas, is shown in Figure 9.

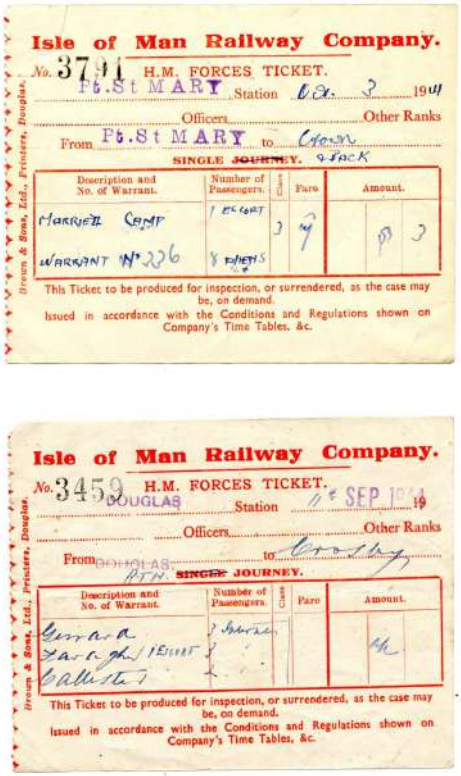
Figure 9: Imperial Hotel in Douglas, IOM. This is where Otto Deutsch was interned. The hotel was torn down in 2018. (https://manxscenes.com/2018/09/imperial-hotel-demolition-aug-sep-18/).

Amongst the interesting details in the densely written postcard is the beginning "Dearest Vati! I have just had a note fr. the Camp Bank that your 5/ (five shillings = 60 pence) have arrived and that I was to tell you that they have arrived."

Gitta goes on to write, "I am glad to hear about your news. I wish I could see your performances!" She later shares her yearning to be released—and confusion for why she hasn't been: "The only thing is that so many have been freed and others haven't." She also described what sounded like her own musical performances and her work: "I am always occupied fortunately. I spend most of my time preparing my parts and painting advertisements". This card was written just a week before the posting of the work scheme and consequent production of the cardboard tokens. Did this sixteen-year-old, alone in an internment camp (her mom had died before she was sent to the camp), receive them for her work?

In her autobiography, *The Red Thread*, Gitta wrote that her father pretended to be her husband in order to see her at her camp. Visits between husbands and wives were originally permitted once a week. Later, a camp for married people was established at the Bradda Head.

Regular excursions took place and tickets exist of the internees' use of the IOM railway system to make the trips. We have included some representative tickets (see Figure 10). Of note, each ticket includes a number of "aliens" with a number of escorts.


Isle of Man Railway Company.
No. 3791 H.M. FORCES TICKET.
Pt. St MARY Station 6 Oct 3 1941
Officers Other Ranks
From Pt. St MARY to Crown
SINGLE ~~JOURNEY~~. 9 Pack
Description and No. of Warrant. | Number of Passengers. | Class | Fare | Amount.
MARRIED CAMP | 1 ESCORT | 3 | 4 | 0 3
WARRANT No 226 | 8 ALIENS
This Ticket to be produced for inspection, or surrendered, as the case may be, on demand.
Issued in accordance with the Conditions and Regulations shown on Company's Time Tables, &c.
Brown & Sons, Ltd., Printers, Douglas.

Isle of Man Railway Company.
No. 3459 H.M. FORCES TICKET.
DOUGLAS Station 1st SEP 1941
Officers Other Ranks
From DOUGLAS to Crosby
RTN. ~~SINGLE~~ JOURNEY.
Description and No. of Warrant. | Number of Passengers. | Class | Fare | Amount.
Gerrard | 3 Adults
Garlands | 1 Child
Ballasalla | 1
This Ticket to be produced for inspection, or surrendered, as the case may be, on demand.
Issued in accordance with the Conditions and Regulations shown on Company's Time Tables, &c.
Brown & Sons, Ltd., Printers, Douglas.

Figure 10: Representative railway tickets used by internees on the Isle of Man. Note how one ticket is for roundtrip travel from Port St. Mary to Castletown. Gitta lived in Port St. Mary.

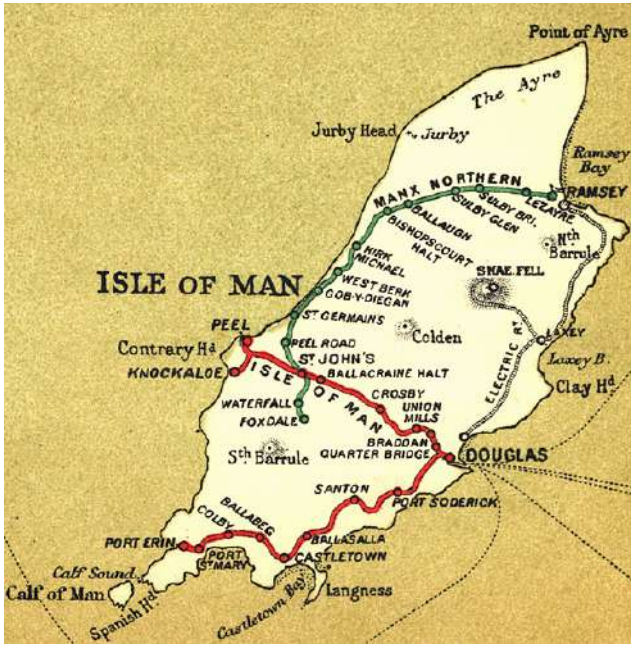


Figure 11, a map of the Isle of Man Railway system.

Otto died in 1967 while Gitta passed away in 1998. Figure 12 is an image of Gitta Deutsch two years before internment at Rushen.

Vienna 1938 (Photograph by Robert Haas)

Figure 12: Fourteen-year-old Gitta Deutsch (from Gitta Deutsch, *The Red Thread,* 1996).

Until now none of the cardboard service tokens have appeared on the numismatic market to the knowledge of the authors. It is likely that the unverified reports of Quarmby, West, and Kelly are for these cereal box tokens. Now we are happy to report, at long last, the discovery of these tokens and hence tangible evidence that the tokens exist!

Acknowledgements:

We gratefully thank Matthew Richardson of the Manx Museum of the IOM for images of the Rushen cardboard tokens and cash book. Also, we very much thank Katherine Hallgarten for information on her mother, Ruth Borchard. ₪

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ISRAEL'S CONTEMPORARY EVENTS COMMEMORATIVE COINS

By Simcha Kuritzky

In ancient Rome, coins were often used for propaganda, publicizing victories and pushing out the party line. The infamous Judea Capta coins are one example, but there were many coin issues commemorating recent military successes, as well as the restoration of peace, or publicizing bread and circuses. The portrait of the ruler or his family members also informed the public of the current political situation. Israel reproduced the Judea Capta weeping widow reverse on their tenth anniversary medal of 1958. For the last couple of centuries, the public has tended to rely on print media, and then radio and television, so commemorative coins tended to honor only the past on special anniversaries. The only U.S. circulating coins that could be considered a contemporary commemorative are the Eisenhower and Anthony dollars of 1971-81, which show a modified Apollo 11 logo on the reverse, publicizing the (then-recent) lunar landing.

Israel revived the contemporary commemorative in 1967, and there have been a number of anniversary coins whose designs reflected current events (e.g., the Knesset building on the 1966 5 lirot, high tech on the 1999 coins, and the designation of a national

bird on the 2009 coins). I have discussed Israel's sports commemoratives in earlier issues, which are contemporary commemoratives in that they honored an upcoming Olympics or FIFA cup. There are six other coin issues that are not part of any other series that honor contemporary events.

The first of these are the 1967 Victory coins. Just two months after Israel's surprisingly successful victory, the Bank of Israel issued silver 10 lirot (37mm 26g) and gold 100 lirot (30mm 22g .900 fine) coins honoring the IDF in general, and the liberation of the Kotel in particular. This is the only Israel commemorative to directly refer to a war, and was also the first time Israel issued a

gold coin with the same basic design as a silver coin, which was to quickly become the norm. This was also the only time Israel issued the silver coin in two levels of purity: the matte finish coin was .900 fine silver and the specimen quality coin was .935 fine. The obverse (the side with the denomination) shows the IDF logo of olive branch wrapped around an upright sword, with rays (the Mint refers to it as a stylized star) behind. The reverse shows the Kotel with the date of the original Jerusalem Day, 28 Iyar 5727 in Hebrew and 1967 in western numerals. Around the edge in Hebrew are the dates of official hostilities: 26 Iyar – 2 Sivan 5727, although as the Bank of Israel brochure advertising this coin indicates, hostilities had been underway unofficially for 19 years. This coin has the highest mintage of any Israel commemorative at 234,461 for matte in addition to 50,380 for specimen finish and 9,004 for the gold. Few Israel commemoratives have mintages above 100,000.

The second contemporary event commemorative was more somber. In 1971, Israel issued silver 10 and gold 100 lirot with the message "Let My People Go," (Exodus 5:1 and 9:1) publicizing the plight of Jews in the Soviet Union and many Arab countries, including Syria, which persecuted Jews but would not allow them to leave. Jews in the West had actually started publicizing the plight of their Soviet brethren in the early 1960s, but the situation worsened after the Six Days War. The Soviet Union, which had orchestrated the War in an attempt to gain control over the Egyptian Army, ended diplomatic relations with Israel immediately after the War, fired many Jews from prominent positions, and banned many Jewish cultural activities such as learning Hebrew. Soviet coverage of the War raised awareness of the existence of the Jewish state, and many Soviet Jews were proud of what their Israel comrades had accomplished. What brought this to the attention of much of the world was the 1970 attempt by 14 Jews and 2 gentiles to hijack to Sweden a chartered internal flight. The plan was to lock the pilots out of the plane and one of the refuseniks, a trained pilot, was to take them across the border. The KGB discovered the plot and arrested them before the flight. The severe sentences handed down by a court, including 2 death penalties and sentences varying from 4-15 years' imprisonment for the rest, caused an international outcry. The

Soviets both commuted the sentences and increased the number of exit visas granted. This event is likely the catalyst for issuing the coins. The coins show the sun shining behind the bars of a jail cell, symbolizing captivity. Pins with the same design were included with the coins, allowing purchasers to openly show their solidarity. The coin dimensions are the same as for the Victory coin, only both silver coins are .900 fine. Mintages were higher than most contemporary commemoratives, with 73,444 matte finish, 20,132 specimen finish, and 9,956 gold.

The third contemporary commemorative has a more cryptic subject, the discovery of an ancient seal. It is one of several Israel issues, including circulating coins and banknotes, to portray part of an ancient artifact, in this case, the seal of Oniyahu ben Meyrav. This seal was first published by Nahum Avigad in the Israel Exploration Society's journal *Qadmoniyot* in late 1983. It shows a Tarshish ship, with a large central mast and what appears to be an animal head prow. The seal is believed to be from the First Temple period, the Eighth Century BCE. This is one of the few Israel commemoratives to be issued only in proof-like silver (30mm .850 fine 14.4g), as a one sheqel in 1985. Only 12,951 coins were minted.

Fourth is another happy event, the signing of the peace treaty between Israel and Jordan in 1994. Both countries were part of the British Palestine Mandate starting in 1920. The Emirate of Trans-Jordan gained independence in 1946, and Israel in 1948. King Abdullah claimed all of British Palestine as his territory, and so was the only victorious Arab nation to annex his conquests (Judea, Samaria, and Jerusalem's Old City) in 1950, changing the name of his country to Jordan. Although only Jordan, Britain, and Pakistan recognized this annexation, the Jordanian term "West Bank" has become ubiquitous. While Jordan was officially at war

with Israel until 1994, there were a number of clandestine cooperative events, including the 1970 expulsion of the PLO by Jordan, and Israel's subsequent threatening Syria to prevent an invasion of Jordan. Moslem Israelis were permitted to make the *haj* (Mecca pilgrimage) through Jordan starting in 1977. From 1967 to 1994, Jordan unofficially conducted trade with Israel through their "West Bank." In 1988, Jordan renounced their claim to Judea, Samaria, and the Old City of Jerusalem, but trade continued. Arafat's agreement to pursue negotiations with Israel contrary to the PLO Charter resulted in the Oslo Accords in 1993, which allowed a thawing of relations between the Arab League nations and Israel. One result was the peace treaty with Jordan the following year. The coins use a nearly identical design to the 1980 *Yom HaAtzma'ut* commemorative that honored the Israel-Egypt peace treaty. The reverse has the word peace in Hebrew and Arabic formed from olive leaves, with a branch in the center, and appears in English below. The obverse has the inscription describing the treaty and giving its date of signing in Hebrew, Arabic, and English. Most notable is that the dates given are in three different calendars. The 1980 and 1994 peace treaty coins are the only Israel coins to include dates using the Moslem calendar. Dated 5755 and 1995, the Jordan Peace Treaty coins were issued as .925 fine silver 1 new sheqel (30mm 14.4g) and 2 new sheqalim (38.7mm 28.8g), and 22K gold 10 new sheqalim (30mm 16.96g). The low mintages of 3301 for the ₪1, 3536 for the ₪2, and 1451 for the ₪10 were actually above those for the anniversary and Biblical art coins issued the same year.

The fifth coin is an odd one. It commemorates the millennium, the coming year 2000 in the Gregorian calendar, with implicit messianic overtones. Many Christians saw the year 2000 as auspicious, despite widespread disagreement on the actual year Jesus was born (the current chronology places his birth several years after Herod the Great's death). The coins show 2000 in a cursive style, with the 2 shaped like the forepart of a dove with an attendant olive branch. Accompanying this symbol is part of the famous quote from Isaiah (2:4) in Hebrew and English, "they shall beat their swords into plowshares." In constructing my new catalog of Israel's money, I had to decide if this coin

commemorated contemporary events or was an anniversary. I decided in favor of the former since most Israelis don't believe that Jesus' birth was important, so the coin does not commemorate its supposed 2000th anniversary. It was, instead, a reaching out to contemporary people who were celebrating the turn of the millennium in the common calendar, and in part to Christians who thought it auspicious. Dated 5759 and 1999, these coins were issued as .925 fine silver 1 new sheqel (30mm 14.4g) and 2 new sheqalim (38.7mm 28.8g), and 22K gold 10 new sheqalim (30mm 16.96g). The mintages of 4619 for the ₪1, 4076 for the ₪2, and 1853 for the ₪10 were about double that of most other commemorative coins issued around that time.

The sixth and latest coin is the only circulating contemporary commemorative. COVID-19 hit Israel about the same time as the United States. The Government enacted the first restrictions on March 11, 2020, and declared a state of national emergency on March 19. Healthcare workers were on the front line as hospitals filled with the infected. Vaccines began to arrive in early 2021. By the end of 2021, there had been over 1.3 million cases with 8,257 deaths. At this time, the Bank of Israel issued special 5 new shekel coins showing a medical worker with surgical mask and stethoscope grasping hands with a patient, and the inscription

With Gratitude in Hebrew, Arabic and English. This is, so far, the only circulating coin to include the denomination in English as new shekels (rather than new sheqalim), and the first circulating coin issued since 2017. The Bank of Israel authorized it in February, 2021 but the coins were not released until the end of the year, reflected in the 5782 date on the coin. The 12-sided 24mm coins are made of 8.18 grams of 75% copper 25% nickel. Mintages are likely in the low millions.

Although there are only six types in this series, it is not the shortest series. That honor is shared by the Purim coins and Artists of Israel series, with two types each. It does have the distinction of capturing a part of the zeitgeist, allowing us to take the pulse of the nation, or at least its leaders. ₪

DAVID AND JONATHAN
28TH COIN IN THE "BIBLICAL ART" SERIES

Legal Tender issued by the Bank of Israel

The story of David and Jonathan, told in the Book of Samuel, is the story of an exceptional covenant of friendship based on loyalty, affection and mutual support, surpassing usual family friendship.

Jonathan, the eldest son of King Saul, crown prince, had great respect for David, a young shepherd, and the two became close friends. When David became a successful warrior for Saul and popular with the people, Saul's jealousy of David was aroused, as he believed David to be a threat to his kingship. Although he was King Saul's son and heir to the throne, Jonathan remained loyal to David, wanting him to be king after his father:

"… And you shall reign over Israel, and may I be to you as a viceroy, and my father Saul too, knows this is so" (1 Samuel 23,17).

Such a situation was not at all usual, particularly in a time when it was more common for brothers to kill one another in order to ensure a kingship.

"And Jonathan made a covenant with David because he loved him as himself" (1 Samuel 18, 3).

The covenant between the two was more than any ordinary bond of friendship. It was a covenant between their souls, a mutual promise to love, defend and assist each other in all circumstances. Jonathan, in spite of his royal status, fearlessly defended David from his father who sought to kill him, and he gave him vital

information to help him survive his father's pursuit of him. David, on his part, proved his loyalty to Jonathan again and again, and expressed deep appreciation of his faithful friend.

After Saul and Jonathan's death on the battlefield, David composed a lamentation, in which he mourns for them. In his concluding words, he says: "I am distressed for you, my brother Jonathan, you were very pleasant to me. Your love was more wonderful to me than the love of women" (2 Samuel 1, 26).

The story of David and Jonathan is one of a true, unconditional and boundless friendship, which has transcended the generations and remained inspiring to this very day. The covenant between them is exemplary, stressing the importance of interpersonal relationships, based on mutual trust and appreciation.

To the right, David stands with his harp, the instrument with which he is identified. To the left is Jonathan, the outstanding warrior, carrying on his back his arrows for battle. Both shake hands as a sign of the covenant they had forged between their souls.

The Israel State Emblem, face value, word "Israel" in Hebrew, English and Arabic, the mint year and mint mark, border inscription "Covenant of David and Jonathan (1 Samuel 18,3)" in the three languages. In the center, to the left, is an artistic element representing the arrows Jonathan used in battle. ₪

AMERICAN WOMEN QUARTERS 2025 FEATURE DR. VERA RUBIN

Courtesy of ww.usmint.gov

2025 American Women Quarters celebrate Dr. Vera Rubin, astronomer who pioneered work on galaxy rotation uncovering crucial evidence of dark matter. Despite struggling to gain recognition as a female astronomer in a male-dominated field, Rubin became a leading figure in astrophysics and an advocate for women in STEM. Her research revolutionized our understanding of the universe and continues to shape modern cosmology.

The reverse (tails) design features a profile of Dr. Vera Rubin gazing upward, smiling as she contemplates the cosmos. She is surrounded by a spiral galaxy and other celestial bodies. Inscriptions include "DR. VERA RUBIN," "QUARTER DOLLAR," "E PLURIBUS UNUM," and "UNITED STATES OF AMERICA." The additional inscription, "DARK MATTER," the invisible mass found in our galaxy, is inscribed at the bottom of the design. The obverse (heads) depicts a portrait of George Washington. This design was originally composed and sculpted by Laura Gardin Fraser as a candidate entry for the 1932 quarter, which honored the bicentennial of George Washington's birth. Inscriptions are "LIBERTY," "IN GOD WE TRUST," and "2025." ₪

THREE PUZZLING PIECES: NO, I DON'T KNOW EVERYTHING

By Tsadik Kaplan

This was originally published in the July 4th, 2025 issue of The Jewish Press

Occasionally, when I'm introduced to someone, and the person introducing me says, "He writes a column in *The Jewish Press* about antique Judaica," I receive the response "That's you?! How do you know so much?" I in turn state that since I've been collecting and appraising Judaica for almost 30 years, the vast majority of what I encounter is something I've seen before. Sure, every now and then I might be shown a piece which needs a bit of research, but I've just about seen it all, including rare and unique pieces that are filed away in my brain from my library of auction catalogs and museum publications.

And yet, in my personal collection, there are three examples that have left me baffled. I am not embarrassed to reveal this; on the contrary, it is fascinating – albeit frustratingly so. I have consulted numerous experts in a variety of fields for their thoughts, and thus far have received little insight. Here they are for your enjoyment (and perhaps your help).

First up, this coin-like disc is made of a thin piece of stamped tin; it measures 22 millimeters in diameter, which is about the size of a nickel. In Hebrew it states "Western Wall / ZYAA" on one side, and the reverse side is blank. While the bottom four letters are almost assuredly an acronym, although the lower half of the first letter is very worn, by process of elimination I assume that it is the letter *zayin,* so the letters seen are of *zayin*, *yud*, *ayin*, and *aleph*, which stands for *zechuto yagen aleinu amen* (may his virtues protect us, amen). This is a blessing for the deceased that is added after the names of righteous people.

Coin-like pieces such as this are classified as tokens. A token is not an official government-issued coin but privately made, and is used as a substitute for money or for other purposes like advertising.

In late-19th and early-20th century Jerusalem, thin brass tokens with the Hebrew letters *chet* and *kuf* were made; these letters stand for "*Chevra Kadisha*" (Burial Society). These tokens were meant to be distributed to the poor; when carrying coffins, for beggars in the Mount of Olives cemetery, or for "professional mourners" – those who would participate in a *minyan* when saying the *Kaddish* during a burial. Once a quantity of tokens was accumulated, they could be exchanged for the legal tender at that time – Turkish money – at a local Jewish community office.

These Jerusalem tokens are not rare and are readily available for purchase by collectors for about $25. Is my token with the *Kotel Ha Ma'aravi* and the (presumed) acronym of *zechuto yagen aleinu amen* on it from Ottoman Empire-controlled Israel? Israel was not devastated by the destruction and loss World War II brought to the Jewish settlements of Europe, so if this was issued there, other examples would be known, especially among collectors and institutions, which they are not.

Aside from that, I acquired this from a coin dealer in France, who found it in a "junk lot" of various European coins and tokens, so in all likelihood, this was issued in Europe. Since the phrase on the token is associated with the departed, was it used in a similar fashion for the poor relating to burials? If so, why have "Western Wall" on it? Was it to express the longing of leaving exile and returning to the Land of Israel? Or is there a more substantial reason which is related to the purpose this token served? Was it used for another form of charity? When was it made? Where in Europe is it from?

The next two puzzling pieces are solid brass, each measuring 2.5 inches by 1.3 inches. I purchased both of them from one of my metal-detector enthusiast contacts in Ukraine about 15 years ago. Unlike the aforementioned small, thin token made of stamped tin, these brass examples are large, thick and heavy, and well-cast with much detail seen.

One side shows a pair of lions flanking a representation of the Ten Commandments, topped by a crown. A crown above a pair of lions flanking the Ten Commandments is commonly found on all kinds of Judaica, referred to as a "Crown of Torah" above

"Lions of Judah." On the Torah ark curtain of your local synagogue, you will see this imagery.

The reverse side of the first piece shown depicts the astrological sign for the Hebrew month of Cheshvan, which is Scorpio. The word *Cheshvan* is at bottom; however, it is spelled in an uncommon way, which is with two of the letter *vav* instead of what is usually seen, which is one *vav*. This is not troublesome, but what does rankle me is that the final Hebrew letter in *Cheshvan* was not done properly: It should look like a *nun sofit*, but it appears as a *chaf sofit*. Why go through the trouble to make an intricate design in wax, sand-cast it to produce this medallion, and not have the Hebrew lettering be perfect? Was this executed by someone not familiar with Hebrew?

The reverse side of the second piece has the verse "Come let us sing to the L-rd, let us make a noise to the rock of His salvation" (Psalms 25:1), which is recited at the start of prayers in the synagogue on Friday night. For this example, all the Hebrew lettering is competently done.

Each of these medallions has integral loops, indicating they were meant to hang from someone, or something. In my opinion, they

are much too heavy to wear around the neck. But then to hang from where – on a loop for your belt? What is the purpose of an astrological sign for one, and a well-known verse from Psalms on the other? As an amulet of sorts?

For the enormous Christian population in Galicia (which includes much of present-day Ukraine), mass quantities of metal pendants featuring figures and text related to that religion were produced from the 18th century onward; I can't help but think that these medallions were an attempt to financially capitalize on that, for the substantial Jewish population of Galicia, which may explain the ineptitude in "*Cheshvan*," as it could have been produced by a gentile.

How old are these? The styling of the lions, tablets, and crown indicate an era of manufacture of somewhere between 1870 and 1910. There is a rich buildup of patina that suggests they were indeed buried in the ground for many decades, as the encrustation of the dirt appears natural, as do the smooth surfaces which indicate wear. However, patina can be faked…

Since I have not been able to locate similar examples to these medallions, nor to determine any sort of feasible purpose for them, I cannot dismiss the possibility that they are not authentic antiques, but instead are "fantasy pieces," which is a type of forgery. Typically, a fantasy piece is a hodgepodge of two or more styles of what are found on old items which have been combined into a new item that never existed – except in the mind of the person making it – and are created for the express purpose of fooling an enthusiastic buyer (me?).

Will this public airing of hopelessness lead to any definitive answers? Only time will tell! ₪

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